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them out of the pot and saw their very long tongues, my appetite departed and I threw the whole lot away. The tongues seemed so unduly long, and round. "Ugh"! 117

During the summer months the women had perhaps not quite so much to do; still, there was plenty to take up their time. There was the weeding to be attended to in the hot sun; bark to be prepared for manufacturing into cloth; thread to be twisted and weaving to be done; also mats to be made. But as soon as the autumn came round, the millet crops had to be quickly reaped, beans gathered in, turnips and carrots to be pulled and the potatoes to be dug up. The mode of reaping millet was very primitive indeed, for the tool used belonged to the shell and stone age. It consisted in merely walking through the gardens and pinching off each head with a small shell, leaving the straw standing. A little later the women and children would go into the mountains to pick up chestnuts, which are used largely for food, and gather the wild grapes. About this time they also dug up arrow-root (*Lilium Glenni*). After washing and boiling well, the arrow-root is mashed up into pulp, which is made into cakes and dried in the sun for winter food. 512 221 562 462 242 243 244 227 262 251 252

These people had no agricultural implements to speak of and they did not manure their gardens. We once had an old man in to do up our bit of garden, whom I asked to spread some manure on the ground he was digging up, for I told him that would enrich the soil. He stared at me and said he would not do so. When I accused him of idleness he told me that I was very unjust. "How so?" I asked him. Said he, "you profess to be a teacher of religion, Sir; yet you would have me dishonour and insult the gods by offering them manure! Will they not of their own free will give you the increase they intend you to have? Do you think you can force their hands? Let the gods do as they will!" I really thought the old man was joking. But. 242 829

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242 829 no, he was quite sincere. In the conversation which followed the above incident, it came out that this Ainu believed strongly in the particular and special providence of the gods, and was strongly of opinion that they ought to be left alone to attend to their own special duties after their own fashion. Human beings should not attempt to interfere with their dispensations and evince a desire to get more out of the earth than they intend freely to bestow. It is the place of the gods to look after the men and not of the men to look after the gods. Man may sow but the gods alone can give the increase. Hearing this, I found it easy to understand why the people never manured their gardens or attempted to improve them. They feared the gods. That was the reason. And so it became necessary to [178] change their plots when the ground became exhausted. However, they have now learned that God helps most those who help themselves, and they know it to be a help all round to cultivate their gardens properly.

221 562 462 In the winter time, particularly during the latter part of November and the early part of December, the women assisted the men to net or spear the large salmon which are to be found in the rivers at this season. After this, the main stock of wood for the winter fires had to be cut, split, dragged or carried home upon the back and stowed away. The millet had to be pounded in mortars, the beans and peas shelled, and a thousand and one other little things attended to as circumstances required. And so it will be seen that the Ainu women were kept very busy at all times and one might perhaps be tempted to say that they were therefore very unhappy. But this was not really so, [461 177] for they were, as a rule, happy wth their lot, especially after a supper which had been well earned. I believe even today they are more happy with their lot than many of their sisters in the homelands, who, instead of cheerfully taking what work they may get if they try, and so paying their way, prefer to remain idle and draw their "dole."